

# OUTER COURT

## COMMUNICATIONS



ISSUE 85-4

OUR LADY OF ENCHANTMENT, BOX 1366, NASHUA, NH 03061

WHOLE NO. 36

### VISIONS

Summer Solstice and Lughnasadh are times of growth, productivity and affirmative action. Plans laid are now beginning to reveal themselves in actuality and manifest on the earth plane. We are feeling the results of our labors and are rejoicing with enthusiasm at the progress we have made, in both our spiritual and material lives. Now is the time of preparation to ensure continued success throughout the harvest season.

In the last four years we have seen a tremendous amount of growth, not only in our organization, but in the metaphysical movement as a whole. For now we stand upon the shore and watch the magical Age of Aquarius wash away the dualistic intolerance of Piscian principles. Goddess worship abounds. Magical groups, Wiccan covens and Pagan groves are now seeing a renaissance of once forbidden beliefs, knowledge and rites. Where is all of this leading and what part do each of us have to play? The answer is simple, we all have to "GET INVOLVED."

"OUR LADY OF ENCHANTMENT" opened her doors over four years ago to all those seeking the truth, beauty and wisdom of the ancient mysteries. So many of you write and call wishing to come, learn and live with those of like mind. We are now in a position to offer such facilities ... WITH YOUR HELP...

All one has to do is look, to see the numerous Christian groups that have organized centers and retreats to realize how much people are reaching for the spiritual aspect of life. Now is the time, and "OUR LADY OF ENCHANTMENT" is the



## GET INVOLVED & HELP BUILD THE FUTURE

place. With knowledgeable and experienced teachers available, along with an extensive resource center, we are in the position to offer a wide variety of courses, seminars and workshops. We would like to be able to accommodate out of town students with temporary living quarters for our special classes and programs. However, we do not have the room in our present location to facilitate the growing interest. We must move to larger quarters that will allow for further expansion and development.

In the past few years because we have rented rather than owned the building we are in, our activities have been limited. We are now looking to buy a building which will serve as a permanent learning center and headquarters for Our Lady Of Enchantment - one that will house staff members, provide temporary living quarters for students and members and serve as a meeting place for Magickal Folks in the New England area.

The Nashua/Hudson area has the advantage of being centrally located and within reasonable driving range of all the New England states. There are many suitable buildings and houses available. This area also has a large holistic, astrological, and metaphysical community; as a result local understanding and support is good. Having lived in the Hudson area for the past three and a half years we have had the opportunity to see much of New England and feel this area is best suited to the needs of the school.

### WE NEED YOUR HELP!

We have found several LARGE homes as well as some commercial property for sale. These would be more than adequate for a 'Metaphysical Center' and would allow for growth and expansion as needed. However, we do

not have the money to make a down payment and continue to provide all the services we now do. Therefore, we are appealing to all our students and members of the Wiccan/Pagan community for financial help in establishing this metaphysical center for all those of alternative religious beliefs.

If everyone reading this newsletter were to donate \$25.00 towards this project, the center would become a reality. We would be able to make a downpayment and the center would be fully operational this Fall.

ALL DONATIONS ARE TAX-DEDUCTIBLE, since we are a legally recognized Church, School and non-profit organization.

We realize how hard each and everyone has to work in order to maintain their own household. This is why all members now in residence work outside jobs as well as contributing their time, money and energy to the school. I feel I can speak for everyone here in saying "we don't feel as though we are giving our hard earned money away, but rather investing it in the future of Wicca and the preservation of our heritage." Remember, what ever is sent out always returns threefold.

### HOW YOU CAN HELP:

1. Fill out the donation form provided and mail with your contribution today.
2. Please tell your friends about the Center and urge them to help as well. We have provided two donation forms to get you started, others are available along with FREE copies of this issue of the newsletter.





## WHAT YOU CAN HELP CREATE



A METAPHYSICAL CENTER - where all those of like mind can gather. There are a tremendous amount of knowledgeable occultists, astrologers, holistic healers and Craft folk in this area with no place to meet and exchange their ideas. The Center will change that by providing meeting rooms and space for seminars, workshops and special programs. The Center will also provide facilities for ritual celebrations during the long New England winters when outdoor activities are impossible.



A SEMINARY - of special classes and programs will be offered by trained-experienced teachers. In addition to our basic courses in Wicca, Metaphysics and Divination, we will be able to expand and present advanced courses in path and trance working, healing, ritual construction and group dynamics. The Center would provide an intensive training program for initiation into the Priesthood and allow novitiates on campus quarters.



A MUSEUM - dedicated to the different religions of man. A large room which would house our collection of religious art work, statues and tools from all over the world. Lovely pieces from Japan, China, India, Germany, Greece, Rome, Africa, England and Mexico should be displayed for all to share. Think of it, a museum dedicated totally to the Wiccan/Pagan religions of the world, something we could all be proud of and learn from.



A METAPHYSICAL/OCCULT LIBRARY & ARCHIVES - to which we will continue to expand. We already have over 3,000 occult books and 150 different (title) metaphysical publications. The publications have been card catalogued according to 47 different subject headings and are updated monthly. This will provide members, students and visitors with much unavailable resource information.



A BOOK & SUPPLY SHOP - will allow visitors and members to purchase books, tools and hard to find supplies at reasonable prices. Eventually this will be expanded to include our mail order students as well.



TEMPORARY LIVING QUARTERS - for members, students and out of town visitors. These will be dorm style and accommodate those attending seminars, classes and special programs. In time we will provide relocation-transfer service for our members. The New England area is growing and is abundant in job and educational opportunities.

\* \* \* \* \*

*All those who contribute any amount will be kept informed as to the progress of the Center and how their money has been used. For those who donate \$100.00 or more your name will be engraved on a bronze plaque which will be placed at the museum entrance. For more information on HOW YOU CAN HELP call (603) 880-7237...*

DONATION FORMS ON REVERSE SIDE



GET INVOLVED

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Church of the Old Religion and School of Wicca

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## WORSHIPPING THE GODS — Why I am a Polytheist

by Stone

Jews, Christians and Moslems call themselves monotheists, saying there is a single god. Most other religious people such as myself are polytheists, meaning we see many real divinities in the world. Everyone knows there is one infinite "Godhead", the ground of being, the very spirit of the universe, yet few people worship this Cosmic God. Most people who are monotheists only believe their picture of Divinity is true and all other pictures are false. For me, seeing divinities everywhere in life has led to a deep transcendent sense of mystery and awe.

Any faith is best when it says that Divinity must be experienced, that we must look through our pictures; mystics of every faith have said this. Many people have a personal meeting with God then wonder why their lives are not transformed but if they have seen Divinity as some form this answers the question. It is common knowledge that if you just one time see even a flower or a stone the way it really is then you will never be the same again. You must pass through your ideas of God in order to find lasting communion. But how can you do this? Whether you believe there is one true picture of Divinity or that there are many, the process of knowing God is really the same but if you hold a narrow view it will be harder.

It may seem like a paradox that Divinity can be reached through many dieties. It can because the universe is one living thing like a vine with intertwining trunks and limbs and twigs and leaves and blossoms — yet all composed of sun, water, soil and air. There is actually a single basic substance of all things: consciousness. Matter is condensed thought. The All-God is all thought. The many goddesses and gods are self-aware thought forms within infinity, clear great beings who dance together and create the living Whole. We humans are divine creatures too, living thought forms within the living Whole, but less self-aware, more self-limited, more tightly knotted by our struggling and desire, more confused by self-deceit. They are closer to the real prime simplicity; they are nearer the root Unity than we.

Worship of the Great Ones can turn you inward to the windows of your soul. Whether you know of only one diety or many — if you keep physical images or only mental — if you worship with prayer, meditation, invocation, testimony or sacrifice — if you light candles and burn incense or chant or sing or dance or simply stand or sit or kneel — the process is really the same. Your skin is callous from contact with a thousand and one things but worship in whatever form can turn you inward and let you fling the barred doors open wide. You must first be taught by the leaders of your faith what each diety is like, their pictures and names and personalities, the forces inside you and outside you they each embody. You must instill these beautiful ideas clearly in your heart by contemplation and intuition. These ideas will serve as keys in worship; you can use them like a magic wand to draw forth Divine Presence like water springing from the ground — first into an image you have keyed then welling up stronger than you can imagine of its own force to fill you and the whole place where you are. This swelling thought pattern which is your diety — but greater than you can imagine — this is in fact Divine Presence and you can let your knotty concept of yourself dissolve in the awareness of a great and true and beautiful simplicity. You can speak with your god — for whatever purpose. Your eyes are open awhile to primary essences, you are cleansed and the god is reinforced.



cont. page 5



If the dieties of humankind are thought forms then a skeptic might say they are artificial or fantasies but this is not so. They are perfect archetypal characters of the real world. For example, everywhere there are goddesses and gods, paired by sex, and also some who are deliberately said to be hermaphrodite. Even "God the Father Almighty" has been given Mary. Is this false? It is sublime truth. "Male" and "female" sport and strive together to eternally create the living world. Our beliefs hold many such sublime truths. The holy mother and miraculous child, the self-sacrificing hero, immortality descending into death — these are a few of the pictures old as history and known in every land. There are different images in the different myths of different faiths and a certain level of truth lies in these differences. We choose motifs and details according to real needs of day-to-day life and our detailed ideas gain strength as they are used in worship of the Great Ones. But the highest truth of the Great Ones lies in their universality. The Cosmos actually grows Itself in a certain way. Nature is composed of certain forces. Life really is a play of certain characters. The dieties who embody the truest truths are our truest highest gods.

I worship the gods because I know they are real. I have stood many times in their presence and I see them moving in the world. I feel them moving in myself. Yes, in a certain sense I do create them by my contemplation and worship reinforcing the powerful thought of generations of other pious human beings. Yes, we all create our gods as surely as the leafy foliage of a vine creates the vine. But it is a wider clearer truer truth that the dancing intertwining essences of Divinity create us and all our world, every moment of our lives.



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## FESTIVALS AND SEMINARS

### JULY

July 1: Full Moon ritual and celebration. Members and invited initiates. Contact Our Lady Of Enchantment.

July 6: Outer Court Advanced Study Class. Session three of five, comparative religion. Contact Our Lady Of Enchantment.

July 12 & 26: Friday Night Church. Seekers, students and members welcome. Ritual and rap session. Contact Our Lady Of Enchantment.

July 19-21: Starwood Gathering. Pagan festival in East-Central Ohio. For more information contact: A.C.E., 3130 Mayfield Rd., Cleveland Heights, OH 44118

July 19-22: Gathering For Life On Earth. Ideas on political and spiritual networking. Pagans For Peace, Dragonfly Farm, Lake St. Peter, Ont. Canada K0L 2K0

July 27: Oiche Coisricthe (Sacred Night). Gaelic gathering, festival and ritual. Workshops, lectures and rituals dealing with Celtic and Gaelic practices. All rituals in Gaelic, Scottish and Irish will be interpreted in English for participants. Contact P.O. Box 29166, Phila., PA 19127

### AUGUST

August 1: Lughnasadh Festival. First fruits ritual, ceremony and celebration being held in the Hudson/Nashua area. Contact Our Lady Of Enchantment for details.

August 10: Outer Court Advanced Study Class. Session four of five, symbols, tools and ritual correspondence. Contact Our Lady Of Enchantment.

August 9 & 23: Friday Night Church. Seekers, students and members welcome. Ritual and rap session. Contact Our Lady Of Enchantment.

August 30: Full Moon ritual and celebration. Members and invited initiates. Contact Our Lady Of Enchantment.

August 8-11: Harvest Survival & Healing Gathering in MD. For information contact Earth Song Community, P.O. Box 5268, Baltimore, MD 21210

August 16-18: Sacred Contacts. Workshop covers spiritual dynamics of human consciousness. Contact Sally Ember, 406 Court St., Keene, NH 03431

August 24: Associates In Thanatology will feature Lady Sabrina for this meeting. Contact Anne Wallens, 20 Chapel St., Brookline, MA (Longwood Towers)





## PUBLICATIONS & NEWSLETTERS

**CIRCLE NETWORK NEWS:** Quarterly newspaper, Wiccan/Pagan articles and news. \$3/sample, \$9/year. Circle, PO Box 219, Mt. Horeb, WI 53572

**COUNCIL OF MAGICKAL ARTS:** Quarterly journal, Wiccan/Pagan related. \$7/year. Council Of Magickal Arts, 5920 Bissonnet #113, Houston, TX 77081

**IRON MOUNTAIN JOURNAL:** Twice yearly professional journal of magickal-religious thought. \$9/year, \$5/single copies. Artemisia Press, PO Box 2282, Boulder, CO 80306

**MAGICKAL UNICORN MESSENGER:** Quarterly publication of the Temple of Wicca, articles, poems & festival news. \$7/year. Temple of Wicca, PO Box 1302, Findlay, OH 45839

**OF A LIKE MIND:** Quarterly newspaper published by and for women, also networking membership. \$10/year, \$2.50/sample. Of A Like Mind, PO Box 6021, Madison, WI 53716

**PAGAN UNITY NEWS:** Quarterly networking publication for Wicca/Pagan community. \$7/year, \$2/sample. Northern Way Inc., 6030 W. Roosevelt Rd., Oak Park, IL 60304

**THUNDERBOW:** Monthly newsletter with good individual view point. \$6/year. Church Of Seven Arrows, 4385 Hoyt St. #201, Wheatridge, CO 80033.

**THE UNICORN:** Eight times yearly, newsletter format. \$10/year. The Rowan Tree, Box 8814, Minneapolis, MN 55408



## Holy smoke!

Deacons of the Greek Orthodox Church in Athens are demanding holy hazard pay — for having to inhale incense smoke during services.

The group wants a \$30 increase in their \$200 monthly salary to compensate them for the intense incense.

"They complain that incense is as bad as cigarette smoke," said a church spokesman. "But as far as we know, nobody has departed from this world because they inhaled incense."







## A NEW COURSE



### THE RITUAL, CEREMONY AND **MAGIC OF ANCIENT EGYPT**

OUR LADY OF ENCHANTMENT is proud to announce the latest addition to the present curriculum:

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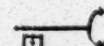
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OUR LADY OF ENCHANTMENT

P.O. BOX 1366

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\_\_\_\_\_  
signature



## WITCHCRAFT AND POETRY

By M.A. Kriesel (832D)

I would submit to you we are approaching a resurgence of our earliest concerns, both as a species, and as individuals: that of our relationships to ourselves, each other, and to our environment. I cite the growing number of those who are returning to the practice of man's earliest religion: Wicca, or Witchcraft, as only one manifestation of this renewed concern for both ourselves and our planet.

As a species, we have not had the potential to enjoy such a humanist relationship with ourselves and our planet for nearly two-thousand years -- since the rise of the Essene religious sect in the second century B.C.. Instrumental in effecting an end to the early Wiccan fertility cults which had flourished, for the most part unopposed, from our infancy, the Essenes were perhaps the first of numerous successive cults ascribing a masculine gender to the deity, and using this as a basis to dismantle the existing matriarchy. A major result of this imposition of male dogma was an emphasis on technological progress, at the expense of a previously harmonious existence with the other creatures on our planet, and our own desires.

Considering this return to our earliest worship -- wonder at and of our own fertility, and the planet's living matrix -- we commence a movement of ideals toward repairing the negative, damaging effects that our social and technological evolution has visited on our environment and selves. However, we circumnavigated to that initial source of inspiration, bearing positive aspects of our progress as well: no longer awed by birth and life's regeneration because of our ignorance of conception, as we first

worshipped -- but in a greater sense of wonder, knowing that we carry in ourselves the seed of our regeneration. The wonderment of knowledge supercedes the awe of ignorance.

So we return to our original concern with, and wonder of, ourselves and other forms of life, equipped with the tools of increased intellectual and technical understanding, possibly possessing the ability to reunify the separate, splintered fields of our own knowledge. We may relate them to each other in accordance with their application to the fertility and continuity of all living creatures, perhaps arriving at a purer synthesis of reverence for and wonder of ourselves and our planet.

Specifically, two fields it would be in our interest to start reuniting would be Poetry and Witchcraft. I will confine myself to this, at present.

During our initial period of wonder as a creature, when our knowledge was sufficiently limited to be contained within the boundaries of the Shaman's offices, these two elements of our existence were inextricably, and at times indistinguishably, merged -- as were other aspects of human life, such as herbal medicine and oral history. One of Poetry's main purposes was to give form to spells and incantations...and to binding in memory the names of plants that were needed in unison to aid in treating certain illnesses. A secondary use was to contain the oral history of peoples. Primarily, though, Poetry was the discipline which gave enduring form to our aspirations to understand and manage nature and ourselves, including our conceptions



of the deity.

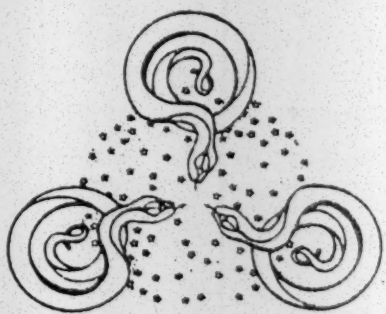
But as the body of our knowledge grew increasingly complex, and fields separated and fell to specialists, Poetry evolved from its apprenticeship to history and religion, and evolved into an act of art subservient only to preserving the thoughts and emotions of individuals, rather than the rituals of the collective.

But perhaps it is in the hands of a number of individuals that poetry can be restored to the collective -- by developing a widely accessible movement of verse reflecting more closely the primal concerns of birth, fertility and natural environment -- and by the poets widening their own personal rituals and sets of natural symbols to merge with collective applicability, restoring the art to its original universality.

To further such a movement toward a merging, we will need a generation of poets who are more than passingly concerned with the Wiccan religion -- hopefully not the highly improbable scenario it would appear.

In this way, poetry can move toward our earliest religion, yet, the religion too, must knowingly evolve back to its former state of interaction with the poem. The most obvious initial step in this movement would be for practitioners of the Wiccan religion to consciously apply a better sense of poetic craft and technique to the individual rituals being circulated within the wiccan community. Perhaps a good first step in bringing this about, would be to study the examples left by Aliester Crowley, and the rituals and spells he constructed for use by the order of the Golden Dawn. These first attempts at unifying Poetry with its sister, magick, were certainly among his greatest tangible achievements. Conversely, poets interested in bending their own craft back towards the Pagan religion could study his less formulaically oriented poems.

It is my hope that between the efforts of primally concerned poets, and Wiccan practitioners concerned enough about the verse aspect of their religion to study poetic craft and technique, that progress toward a reunification of these two elemental aspects of our human existence can be achieved. This in itself would be an initial step toward combining the technical expertise of our last two thousand years of civilization, with the primary concerns and wonder which first prompted this journey through learning. Perhaps someday we will be wholly human.



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## DEDICATION OF A SACRED SPACE

This ritual is for the blessing of your sacred space, grove or ritual area. Written for the solitary participant, however, it can be adapted for group working by a division of liturgy. For best results dedications and blessings should be done during the waxing moon with sunrise or sunset being most efficacious.

The area of the ritual should be set with a fire-pot or cauldron, altar covered with a white cloth, two white altar candles, frankincense oil, sandalwood incense and a large goblet (Chalice) filled with a mixture of milk and honey. In the fire-pot or cauldron place one or two charcoals, which should be lit prior to the beginning of ritual. Prepare yourself spiritually with a cleansing ritual bath and meditation session. Approach the ritual area in a reverant manner and begin as follows:

Light altar candles, left then right as follows:

Queen of the night  
Silvery and white  
Lord of the Sun  
Firey and bright  
Powers of darkness  
Powers of light  
Bless and protect  
This ritual site

Hail Cerridwen and Cernunnos

Sprinkle some sandalwood incense upon the charcoal in the fire-pot and say:

I offer the elements of  
air and fire that this  
place shall be sacred  
unto my Lord & Lady. So  
mote it be.

Offer up the Chalice filled with milk and honey to the Lord and Lady. Feel their presence deep within. Beginning in the Eastern

portion of your (circle) ritual area and walking deosil sprinkle some of the milk and honey mixture on the ground saying:

White Mistress  
Moon spirit  
Lord of sweet earth  
Conjoined power  
Do I dedicate this sacred space  
To the magic of creation  
And Thee my Lord and Lady  
So Mote It Be

Return to the altar, sprinkle some incense upon the coals and as the smoke rises, toast the God and Goddess with the milk and honey. Take a moment to reflect and then using the frankincense oil mark a pentagram on the floor and a doorway for your circle. This will now be your sacred space dedicated to your Craft activities. ( Please note, this is not a banishing ritual, merely a dedication.)

by Lady Sabrina





### SOLITARY LUGHNASADH RITUAL

Lughnasadh, or Lammass, marks the beginning of the Harvest Season. We find the name for this festival coming from the Anglo-Saxon "Half-Mas" which is a celebration honoring grain and the first loaves baked.

The beauty of this Lughnasadh ritual is in its simplicity and natural overtones. You will need a goblet filled with wine or beer, two white candles, loaf of bread and some Frankincense. Set altar in usual manner, then take a moment to meditate upon the ritual. Begin as follows:

Light altar candles saying:

Warm and quickening light  
Awaken and bring forth beauty  
For thou art our pleasure and bounty  
Lord and Lady  
Cerridwen and Cernunnos

Consecrate the elements and cast your magick circle. Reflect a moment and then offer up the incense:

O' Ancient Ones  
Timeless Goddess and Sacred King  
Who art Springtime and bounty  
Be with me now in celebration.

Hail Cerridwen and Cernunnos  
Harvest giver and blessed Lady  
Let this be a time and place  
Sacred to your power and beauty  
So Mote It Be!

Offer the loaf of bread to the Lord and Lady saying:

My Lord and Lady  
As the seed became grain  
So the grain became bread  
Bless this loaf  
That it shall become  
A token of my esteem  
Mark the everlasting value  
Of our seasons and change.

Hail to Thee Cerridwen  
Hail to Thee Cernunnos  
For Thou Art Blessed

Break a piece of bread off and burn it as an offering to the Lord and Lady. Reflect upon this.

Facing the West, hold up the goblet in offering:

My Lady, Mother of earth  
Timeless One  
Do I thank Thee  
For flowers and fruit  
Harvest blessings

Hail to thee Cerridwen  
Blessed be thee Cerridwen  
All honor to thee Earth Mother

Now, take time to meditate upon the ritual, the Lord and Lady and those things they have brought into being. After a few moments drink from the Chalice and eat some of the bread in honor of the Lord and Lady. Dance and song are now appropriate. When the time is right end the ritual as follows:

My Lord and Lady do I thank Thee  
Cerridwen and Cernunnos  
Hail and Farewell!

Snuff out the candles and banish the circle.



by Lady Sabrina



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A Pagan/Occult publication

Subscriptions- \$7/4 issues

Sample copies- \$2

(Pagan Products Catalog - \$2)